Pac Theo Sem
Reading Room

THE PACIFIC

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THE VICTORY.

To do the tasks of life, and be not lost;
To mingle, yet dwell apart;
To be by roughest seas how rudely tossed,
Yet bate no jot of heart;

To hold thy course among the heavenly stars,
Yet dwell upon the earth;
To stand behind Fate's firm-laid prison bars,
Yet win all Freedom's worth.

—Sydney Henry Morse.

PACIFIC
Theological Seminary

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ROLLING ON!

The great temperance wave of recent years is rolling on!

In Ohio last week there was a big forward movement when the senate of that state passed the following measure:

"Whenever 35 per cent of the qualified electors of a county shall petition for it, a special election shall be ordered to be held in not less than twenty nor more than thirty days after the filing of the petition. The result is to be reported to the common pleas court, and the court record, if showing a majority cast against the sale, is to be prima facie evidence that the sale or giving away of intoxicants after thirty days following the election, is prohibited and unlawful under the provisions of the bill. Residence districts, villages or townships, now dry, cannot be made wet by a county election, but wet residence districts, villages or townships may be made dry by a county election."

There is no doubt that the lower branch of the legislature will pass the measure by a big majority, and county local option be a law in the great state of Ohio.

Under a county local option law it is possible to secure prohibition of the liquor traffic in many towns and cities in which this is not possible wen the vote is on the part of the municipality alone.

It is not surprising that the Religious Telescope, the organ of the Church of the United Brethren in Christ, published at Dayton, Ohio, should say:

"The Ohio senate has crowned itself with imperishable glory. Its action, February 5, brought joy to the temperance hosts and dismay to the liquorites.

"Are we happy? Ask the schoolboy who on coming home in the evening, tired and hungry, is met at the door by his mother and given a piece of warm mince pie if he is happy! Ask the weary itinerant who on returning to his home after weeks of absence, is met at the door by his smiling wife and children, if he is happy! Ask the soldier who after long, weary marches and many hard-fought battles, hears the booming of cannon, the music of the bands and the huzzas of his comrades, assuring him that the war is over and he can now go home, if he is happy!

"Happy! happy! The word is far too weak to express the exuberance of our feelings.

"The Lord reigneth; let the earth rejoice! It is his doings and marvelous in our eyes. In the language of our good Governor Harris, when addressing the Methodist conference at Eaton last fall: 'The American saloon will soon be a thing of the past. He must be very blind who cannot see this. God speed the day! He has numbered rum's kingdom and finished it. Its cup of iniquity is full and the time of its judgment is at hand. Praise his name!"

Our exchanges tell us that this result was attained after one of the most bitterly contested efforts in the history of temperance warfare in that great commonwealth. It is said that some of the men who voted for the bill well knew that an affirmative meant their political suicide. Sixteen Republicans and eight Democrats voted for it; ten Democrats and three Republicans voted against it.

The Western Christian Advocate, of Cincinnati, remarks:

"There was, perhaps, never such a campaign of petitioning. Each senator was flooded with petitions, letters and telegrams, and when the vote was taken practically the sentiment of the voting population was expressed. When finally the liquor forces saw that the bill was bound to pass, they, as a last resort, attempted to weaken it by amendments—but against this the anti-saloon leaders stood immovable. Harmless amendments raising the per cent necessary to call a special local-option election from 25 to 35 per cent, and extending the time for the law to become effective from June to September of this year were carried. When a county votes against the saloon the action is effective for three years. It is conceded, even by the liquor element, that within a year nine-tenths of the state will be under prohibition rule, and only the larger cities will contain saloons. Verily, we are being led into a large place! The best informed and safest prophets predict that Ohio will step over and join the steadily growing list of prohibition states by the year 1910. It is difficult to be too sanguine on this subject in these opening years of the twentieth century."

Yes, the temperance wave is rolling on!

In this connection we note the recent order of the Pullman Car Company, doing away with the sale of intoxicants on all its cars in every state and territory of the United States.

That was significant action which the editors of the Democratic papers in Indiana took in their recent state convention. Their declaration was: "We would add to the present laws regulating the liquor traffic a local option law giving the people of each community an opportunity to express their sentiments regarding the sale of liquors in their midst, freed from the turmoil, annoyance and business disturbances in many instances attending the operations of the present remonstrance law."

Indiana now has a local option law. It can have a better one. The significant thing is that the Democratic editors should put themselves on record as they have.

The comment of the Indianapolis News, one of the leading evening dailies of the country, is: "The interesting thing is that both parties seem gradually to be coming to the conclusion that more votes can be gained by lining up with the people than by lining up with the liquor interests. Our friends, the editors, knowing as they do public opinion all over the state, must have been impressed with the strength of the feeling against the saloon—especially as a political factor. There can, of course, be no doubt that the people are very much in earnest. They will not intrust the government of the state to any political

party that is under suspicion of being controlled by the liquor interests, or even of being friendly to them. It is well that this should be clearly understood early in the campaign. Whatever is said on this subject must be said with the utmost clearness, so that the people shall know precisely what is intended.

"The ordinary political utterance will not do. What the people want is straight talk, and a declaration honestly in their favor or honestly against them. They are in no mood to be deceived or trifled with. We believe that the members of both political parties, and most of their leaders, are beginning to see that the old order cannot continue. To be sure there are men in both parties who yet think they can fight on both sides, and then sell out the people after the election. But the number of these is growing fewer every year. For the so-called temperance wave is not a mere wave, but a great, persistent movement by the people, the object of which is to get and to hold control of their own affairs, and to rule themselves free from the dictation of the brewers, the saloon men and their political tools and allies."

We are informed by committes having the matter in hand that a majority of the newspapers in California stand ready to co-operate in the movement against the saloon which it is expected will be inaugurated at the great convention to be held in San Francisco next month.

"Praise God from Whom all Blessings Flow" was very appropriately sung by a thousand or more persons at Des Moines, Iowa, recently, when a federation was formed of all the temperance organizations and churches to secure constitutional prohibition of the liquor traffic. All candidates for the legislature will be required to put themselves on record as to this question.

Let the good work go on until the iniquitous liquor traffic shall have been put down, and "Praise God from Whom all Blessing Flow" be sung not merely over movements inaugurated, but carried through to complete victory.

A NOTED SCIENTIST CONCERNING MESSAGES FROM THE DEAD.

A remarkable statement was made a few days ago before the English Psychical Research Society by Sir Oliver Lodge, a scientist of high standing, concerning the probability of communication with persons who have passed out of this earthly existence. We quote the only fragment of his remarks which has come to our notice:

"On the question of the life hereafter the excavators are engaged in boring a tunnel from the opposite ends. Amid the roar of the water and the other noises we are beginning to hear the strokes of the pickaxes of our comrades on the other side."

Commenting on Sir Oliver's declaration, the Springfield Republican says:

"It is the most confident assertion that has yet been made as to the veritable conviction of the search, although much has been said to indicate that there are hopes of real fruition.

"It is too early to pronounce a judgment that will satisfy the laity, but the judgment of such men is to be respected. It is quite different from the records of the old spiritualistic seances, largely managed by emotional men and women, and with trickery and palpable delusion, marring all their testimony. It is difficult to establish anything in the seance for the spirit; for here comes in that pragmatism which we must thank William James for naming. We must be practical, and it is generally felt that the real stops where things cannot be set down with mathematical or physical or chemical formulas."

It is said further: "Among the men who have been met in these sittings in so characteristic ways that no doubt can be entertained of their identity are men of extraordinary quality—the late Richard Hodgson, F. W. H. Myers and Edmund Gurney, who have long been engaged in the examination of what they now call the automatism of the medium. Although the general conversation with these strong individualities had convinced those who had known them in this form of physical life that there was no room for doubt, they have lately been trying the device of 'cross correspondence,' that is, the reception of part of a message through one medium and part through another, the one-half being unintelligible without the other,—neither medium knowing what her own part of the message meant. This, Sir Oliver holds, is fair proof of the continued intellectual activity of that person."

The Boston Transcript states that the announcement by Sir Oliver Lodge has met with greedy acceptance on the part of some; utter incredulity on the part of others; while calm, critical, suspension of judgment is the attitude of those who think and who feel the influence of the time-spirit.

The Transcript continues:

"Nothing, perhaps, shows how far we have traveled from the intellectual standpoint of thirty years ago than the fact that a man in the foremost rank as a scientist can stand up today and proclaim not only the possibility but the actuality of a life beyond this bourne of time and place, without at the same time exciting the scornful derision of all the emancipated and enlightened. Were Huxley alive now, we can imagine with what savage irony and merciless dialectic he would cover with confusion and ridicule the thesis of his fellow-scientist! But matter is growing thinner every day, and the snug, compact, well-rounded world of the materialist is threatening to give way at not a few points to the encroachments of spirit. Some New York editors, indeed, complain that Sir Oliver Lodge is a physicist whose dicta on electricity, for example, are worthy of all men to receive, but whose excursions in the region of the metaphysical may be interesting, but by no means conclusive. Yet one would suppose that the qualities of caution, respect for facts, veracity of mind and power of constructive thought—qualities which the study of the exact sciences breed in the student—would be the surest guaranties of Sir Oliver's sanity in his handling of more elusive problems. If to this consideration we add this other that besides being a great scientist, using the word in the narrower sense, he is also a theologian of respectable attainments and by no means ignorant of abnormal psychology, we will probably conclude that it is the part of wisdom to hear patiently and to weigh carefully what such a man has got to say on any subject—terrestrial or super-terrestrial."

We have quoted at considerable length these comments on the part of two of the best daily papers in the country because we believe their attitude with respect to this matter to be eminently wise. We believe that the future will disclose marvelous things in the realms both of the physical and the psychical, and they who are wise will keep themselves in a receptive spirit and

attitude. There seems to be such a thing as telepathic communication between the living, and long distances apart; if such be a fact, why not between the living and the dead—between the living in this sphere and the living in some other sphere?

It is of interest to note that before his death the late F. W. H. Myers deposited with the English Psychical Research Society a sealed package containing certain messages, with instructions that the package should not be opened until a stated time had elapsed, it being his hope that before that time he might be able to give from the world into which he was about to enter messages identical with those in the sealed package. Naturally we are wondering, in our state of meager information, after reading of Sir Oliver Lodge's declaration, whether any such messages have come from Mr. Myers.

Let not our readers conclude that we believe in the possibility of such communication as is here considered. We long for it. We cannot get away from the thought that it would be advantageous in the development of mankind. Therefore, in view of these things and the profound conviction that the future will disclose things far more marvelous than ever the past has, we are in a waiting attitude.

CHRONICLE AND COMMENT.

It is stated that nearly 1,000 students in the University of Michigan are paying their way by their own efforts.

William Jennings Bryan favors the admission of Roman Catholics to active membership in the Y. M. C. A.

The Y. M. C. A. of Pekin, China, has secured a lot in the center of the city and on one of the main streets. It will be a great center of influence.

Thirty different nationalities are represented in the classes for the study of English in the Young Men's Christian Association at Portland, Oregon.

The Religious Telescope, the organ of the Church of the United Brethren in Christ, is making a vigorous effort to get its circulation up to 25,000. It is now 22,400. That is good for a church of 285,000 members!

Here is something that ought not to be: A United Brethren pastor at Denver, Colorado, writes: "We have an Italian population of about ten thousand, without a Protestant mission of any kind among them. They had a church-house that had an incumbrance of about $10,000, which they offered to the Methodist Episcopal members, providing they would send them a missionary. They refused. This is terrible to contemplate, but true. There is a district in Denver, along the railroad and the Platte river bottom, including this Italian settlement, where 20,000 people live, of all classes, without one Protestant mission door open to them."

"King Solomon's Mines" have long been located in Africa, but not definitely. The Lutheran Observer says: "Dr. Karl Peters, the German explorer who has been active in extending German interests in the Dark Continent, in his description of the Zambezi territory in the southeast portion of the continent, declares that there are innumerable traces of early workings that convince him that it is the location of the Land of Ophir. Scores of forsaken mines and no less than 75,000 places where gold has been dug at depths of from thirty to forty feet, have been found. Ruins of town and villages, with remains of temples and palaces, great terraces and towers, apparently of Phoenician origin, as well as articles found in graves that indicate Baal worship, all point most strongly to the identity of the region with the Biblical Ophir. A further argument of greatest weight is that the Septuagint translates Ophir as Sofala, and the Arabs of the present day call the Zambezi district both Sofala and the land of Gold."

There are some excellent colleges on the Pacific coast. A writer in **The Westminster** gives this testimony for the small college: "A boy went from home to a small college. The day after his arrival, as he walked, lonesome and homesick down the village street, the college president stopped him with a cheerful 'How are you, Charles?' Speaking of it afterward, he said, 'That man could have had me body and soul for the asking. To remember me by name the day after my arrival, it was wonderful.' Wonderful, but possible in a small college. A member of the faculty of one of the big four colleges was in a publishing house recently, in New York City. A well-known business man entered, and after an introduction, said, 'I think my son is one of your classes.' 'Very likely he is,' he said, 'but you see our classes are so large that I do not know my students by name. They are only faces to me. These two incidents will serve to point a moral. Small colleges can do what the larger ones cannot. Personal acquaintance of teacher with pupil, the daily contact on terms of friendship with older and stronger men, makes for strong character and allows individual development." Fathers and mothers, remember our colleges—our small colleges!

The Philadelphia Press makes a strong plea for funds for the proposed international monument for John Calvin at Geneva, Switzerland, saying in that connection: "It is one of the mysteries of history and one of the paradoxes of human development that a Frenchman, with all a Frenchman's passion for system, for exact logic, for definite authority and for a code, decreed once for all, as opposed to the growth of a common law system, has more affected the theology and religious polity of the English-speaking race than any man of its own stock. John Calvin, through John Knox, decided Scotch theology and the religious conviction and organization of the Scotch. In England he did more than any other man to form the theology of dissent, and no other man has had more influence on Anglican theology, directly and indirectly. In this country he decided the religious creed and conviction of New England. Out of Presbyterianism, the direct product of Calvinism, there came the earliest example in this country of a federal system in full working operation, while the education, theology, and social organization of the Middle States were profoundly affected by the great Genevan." A leading Methodist paper, the Western Christian Advocate, remarks: "Calvin deserves this recognition. By asserting the absolute sovereignty of God, he loosened the autocratic control of despots over their subjects and made for human liberty and constitutional governments. Happily, too, the old bitter theological controversies between Calvinists and Arminians have died out so completely that today a Methodist paper has no hesitancy in heartily commending the project of a monument to a man whose system of Biblical interpretation our founders so vigorously antagonized. And time, which works wonders,

has so modified the expressions of present-day Calvinism that Calvin would scarcely recognize himself in them, and Presbyterianism and Methodism are so much in theological agreement that up in Canada there is a movement to amalgamate the two denominations into one body! 'It moves.'"

The Evangelical Association, the Church of the United Brethren in Christ and the Methodist Protestant Church of the Pacific Northwest are moving toward union. One of the ministers writes to the **Religiuos Telescope:** "Church union is not in the air. It has been there, and there too long. It is now in the minds and hearts of the people. Tuesday evening, January 21, the pastors and men representing seven local churches, held one of the most enjoyable and enthusiastic meetings which the writer has been privileged to attend. The meeting was called to consider the feasibility of the organic union of the Evangelical Association, United Evangelical Church, Methodist Protestant Church and the United Brethren Church. The pastors of seven local churches expressed themselves strongly in favor of the proposition. Representatives of five other local churches sent messages of approval. There would have been persons present from each of these churches but for the fact that revival services were in progress. Nearly fifty men were present as delegates, and not one expressed a sentiment against the proposed union, but applauded most heartily each speaker. After the close of the program, all retired to the church parlors, where the Men's Club of the First United Brethren Church served luncheon. Dr. E. C. Cline, of the Methodist Episcopal Church, was present, and gave the movement his hearty Godspeed. The following resolution was then adopted: That the pastors and laymen representing the eleven local churches, gathered with the Men's Club of the First United Brethren Church, Tuesday night, January 21, express to our respective general conferences our earnest desire for the organic union of the Evangelical, United Evangelical, Methodist Protestant and United Brethren churches." It is stated further that a "committee has been appointed to arrange for union mission work. At our next annual conference, which will be held in Portland in June, the pastor of the Methodist Protestant church of Seattle will be invited to be present and address the conference, as doubtless representatives of the two branches of the Evangelical Church." The U. B. minister whom we have quoted says: "For the success of the moral and spiritual standards which as denominations we hold in common, it is imperative that we should unite, and that very soon. Especially is this true as regards our home missionary fields."

AS OTHERS SEE US.

The Rev. Dr. John M. Moore of the Southern Methodist Church writes in the Nashville Christian Advocate concerning a trip from Nashville to San Francisco.

Concerning the city by the Golden Gate he says:

"San Francisco will some day be a great city. Its population and that of its three neighbors, Oakland, Berkeley and Alameda, now reaches 500,000 to 700,0000 people. But this is really a heterogeneous mass. The spirit of the community is not healthful to the highest interests of society. The enterprise is very largely financial, and the thought of getting rich quick occupies the mind of a majority of those who come here. The growth is too much after the manner of the eucalyptus. But the importance of the port, the beauty of the surrounding country, the richness of the fruits will make San Francisco a center for increasing multitudes. The wreckage of the earthquake has been largely removed, and much of the city has been rebuilt. The financial flurry has made 20,000 idle men. The church is the most neglected institution in California of all those that make a great people. Greed and godliness are not companionable, and greed came first and has never retired. Many of the leading citizens left their religion east of the Rockies, or else they have grown up here from the stock of the early days, when religion was virtually unknown. But the people have no ear for barren creeds or doctrines of any sect or sects. They are open to the appeals of Christ's Christianity, but they will not try to pronounce the shibboleths of any denominationalism. Sectarianism or sectionalism has no attraction for a people of cosmopolitan sentiment. Churches South or churches North do not attract or repel in this section. Only the pure gospel, presented in an intelligent way and in harmony with the day of information and enlightenment, can reach such a people as this. The church of the great West will be free of all sentiments that make and maintain sects."

Dr. Moore remarks that he wishes he had time to tell of the many things seen by him in San Francisco, Oakland, Berkeley and Alameda, which, he says, "are in reality one city." Continuing: "I would like to tell of my visit to the University of California, with its ideal location and beautiful grounds. This great institution now has 2,662 students, of whom about 900 are young women. It upholds high educational ideals. It is a matter of sincere regret that of its large number of students only one hundred are members of the College Young Men's Christian Association and only thirty are in the Bible classes. The students have no religious services during the week or on Sunday. The institution has no chapel, yet it has a great Greek theater that is built of cement and will hold 10,000 people. It has just put $1,000,000 in a building for mechanical engineering, and will put another $1,000,000 in a library building. This great university of the coast, with its sister institution of Leland Stanford University, holds the future of a great commonwealth. Yet the world's greatest Teacher has been denied the forum. Surely the leaders of the West will not go on blindly and without a care for the highest interests of those who look to them for instruction."

As he surveys our Asiatic population, Dr. Moore says, with his own denomination in mind:

"California offers the church a fine opportunity for finding an open door into China and Japan. There are now 10,000 Japanese in California, and the number is increasing. The number of the Chinese is now decreasing. The work now done for these people at our doors is being supported by the Woman's Home Mission Society. That society has a way of finding out what ought to be done, and then finding a way to do it. The church will be wise in any efforts that it may make for the Christianization of the Japanese, Chinese and Koreans at our door."

Another recent visitor from the East was the Rev. Dr. Levi Gilbert, editor of the Central Christian Advocate, of Cincinnati. Writing concerning those who are trying to clean up the city, Dr. Gilbert says: "They will have work enough to do, for the city has been shamelessly immoral. The Independent speaks of it as a modern Sodom and Gomorrah. We stood on Van Ness avenue—a former residence street, now the prin-

cipal retail center—and saw the most flagrant and open vice we have ever seen in any American city."

The editor of the Advocate writes further, and pays high compliment to the pluck of the city sore stricken by the great calamity of April, 1906:

"On the second day we examined the ruined city more carefully. We had read of the calamity extensively; had seen scores of pictures; had heard descriptions from those who had gone through the fearful experience. But we were not prepared for the reality. As we stood there on Nob Hill, near the ruins of the Flood and Crocker homes (each costing some three-quarters of a million) and the Hopkins Art Gallery, and looked down over the site of the city where everything was wiped out as far as the eye could see—in front, on either hand, and back—the entire business portion of a great metropolis and the best residence section—the appalling extent of the calamity nearly overwhelmed us. We could hardly understand how any human beings could ever pluck up heart and determination to try to rebuild in the face of such widespread destruction as that. Man's spirit is certainly indomitable. But our friend said: 'You see streets now and trolley-cars and traffic, many temporary structures, and a large number of high office buildings going up. You should have looked over this scene as I did a few days after the disaster. Then there were no streets visible—nothing but smoking ruins and piles of blackened brick and twisted iorn and steel!'"

We quote further, showing that the Ohio editor saw the city as it now is and promises to be:

"The city is certainly going to be rebuilt. Its reconstruction is going on even now with tremendous energy. We went to the top of the new Humboldt building, whence we could survey the wonderful activity on every hand. A large number of class A steel structures and many of re-enforced concrete—one ten stories high, the largest of its class in the world—are in process of construction. To stand on lower Market street and take in the work in progress is to have the impression of a contract taken to build a complete city in a month or two. The industry of the people is remarkable. Twenty months ago this same territory was swept almost as bare as the palm of the hand. It is now covered with buildings completed and in the way of completion. The big Palace hotel, in which we had stopped on a previous visit, was just finishing its piers, sunk down deep in the sand. It had taken a year or more to remove the debris!"

As the editor stood and surveyed the ruins of the big and pretentious city hall, the very seat of the old-time iniquitous graft, which, though not caught by the fire, looked as if the Almighty had taken it in his hand and had literally shaken it to pieces, these words of Joaquin Miller came to mind:

"And here throbbed San Francisco's heart
And here her madness held high mart—
Sold justice, sold black shame, sold hell.
And here, right here, God's high hand fell,
Fell hardest, hottest, first and worst—
Your huge high hall, the most accurst!"

A little boy wrote an essay on woman. "Woman is what men like to marry. Man is logical; woman is zoological. Both man and woman sprang from monkeys, but women sprang the farthest."

TROUBLE IN THE DUTCH REFORMED CHURCH.

According to Eastern papers there may be a trial for heresy ere long in the Dutch Reformed Church—now officially known as The Reformed Church in America. The Boston Transcript says:

"One of the younger ministers of this denomination, Rev. William H. Boocock of Bayonne, N. J., has made public announcement of the fact that he can no longer accept the dogmas of his church, believing that the Christian church is greatly retarded in its work because it continues to hold to teachings that were adapted to the conditions of a former age. Mr. Boocock declares that he will now proclaim the truth as he sees it, regardless of consequences. It is said that he has not denied any of the fundamental Christian truths, although he openly questions the accuracy of the Biblical narrative and declares that the church of the future must be built around the personality of a man, not around the statements to be found in a book.

"So far as has been made known, no steps have as yet been taken looking toward an ecclesiastical trial, but among Reformed Church leaders the opinion is held that a trial can hardly be avoided unless Mr. Boocock voluntarily leaves the denomination. Like the Presbyterian Church, which it resembles, both in doctrine and in government, the Reformed Church contains a large eleemnt that is conservative, holding tenaciously to the older standards of faith. It is said that many of the younger ministers have a tendency toward liberality, especially those in the churches of the East. This liberality, however, does not approach the extreme position taken by Rev. Mr. Boocock, and the result of a trial, if one has to be held, is deemed to be inevitable. It is alleged that some of his fellow ministers have suggested to Mr. Boocock that he leave the denomination and affiliate himself with some religious body with which he can find himself in sympathy, but he declares it to be his duty to remain in the Reformed Church, in order that he may bring to it a realization of its present duty.

"The Reformed Church system includes four governing bodies. First is the consistory, which has charge of the local church. Next is the classis, which, like the presbytery in the Presbyterian Church, is the district organization. Above the classis comes the particular synod. Should Rev. Mr. Boocock be called before the ecclesiastical court he must first answer to his classis, which is that of South Bergen. From that appeal may be taken to the particular synod of New Brunswick, and finally the case might be taken on appeal to the general synod. Reformed Church leaders are expressing the fervent hope that anything resembling a trial may be avoided, although the attitude of Mr. Boocock is such that they admit that the hope seems to have little foundation."

FOR THE GOOD OF HAWAII.

The February number of The Friend, of Honolulu, says that Governor Frear was welcomed home from his recent trip to the states and to the national capital with unusual warmth, and that a few days later, at the first public reception in his new residence, people thronged in large numbers to give their greeting to him and to Mrs. Frear. The Friend remarks further that Gov. Frear's "recent addresses have made it clear

that the best interests of Hawaii are his deliberate aim and that he grasps them with great distinctness." The article from which quotation is made continues:

"To save this Territory to a broad Americanism requires not that Asia be offset with Europe, not that we add to ignorant people from the alien Far East equally ignorant people from the alien Near East. What is needed here is that which keeps America true to its ideals in every great political crisis, namely, the farmer. Give us American farmers and we can assimilate any number o f laborers, whether they hail from the Azores, the Spanish Peninsula, China or Japan. So far as Hawaii is concerned there is no choice between Europe and Asia. Each section of our alien population has its ins and its outs. We welcome them all and are able to make of them all equally good citizens. Theoretically speaking, if there were any choice it might be held to be in favor of immigrants who are not able to vote during the first generation, because it gives time to train their native-born children to understand our institutions. But without a goodly proportion of American farming population our task in Hawaii is going to be immensely difficult. English 'as she is spoke' here is fearfully and wonderfully made. The best way to correct this jargon is to scatter all over the islands families who have inherited the mother tongue. Our transportation lines are awakening to the part they must play in this movement. The offer of the Pacific Mail Company to carry freight, the improved facilities afforded by the Matson Line for fresh fruit shipments and the awakening of the Hawaiian-American people to the share they may have is reassuring. If one of these lines should equip its steamers with proper banana-carrying space so that the fruit might be hung as is done for the West Indies trade, this industry, which promises so much for the small farmer, would offer large attractions. Meantime let such promoters as one widely advertised of late, who is said to contemplate emblazoning on his banner, 'Hawaii, the Pacific Monte Carlo, the Gambler's and Debauchee's Paradise,' get into the field and we may as well say goodbye to the American small farmer. In this day, when two-thirds of rural America are rum free and temperance towns are the ones that attract and hold new residents, our most drawing card would be the announcement, "A liquorless Eldorado.'"

THE INDIAN'S DAY.

By Aloha.

God is moving in his own mysterious way to stir the hearts of Californias in behalf of our red brethren, once owning this Paradise we now call ours.

Rev. George L. Spinning, a great friend of Theodore Roosevelt, a lifelong friend of the Indians, oft employed by the government on peculiar and special service for these wards of the nation, is ably seconding the efforts of the Northern California Indian Association. He is speaking in our best churches, and as he is a born orator, on fire with his subject, he attracts wide attention and leaves a wholesome impression based on incontrovertible facts. He speaks this week at Stanford, on special invitation of President Jordan.

Dr. A. L. Riggs of Santee Agency, of apostolic relation by his sainted father, the hero of early Minnesota missions, is with his wife at Claremont enjoying his first Califronia rest from lifelong service at the wonderful mission in Nebraska.

Friend A. K. Smiley of Redlands, whose famous Indian conference at Mohonk, New York, has attracted the attention of the humane world, is interested that our Western Indians should enjoy the same agencies which have won Eastern Indians such intelligent friendship. What wonder, then, that the great-hearted Frank Miller of the Mission Inn at Riverside should open his beautiful inn for such a conference on the last three days of April, this year of glad grace for the Indian.

If you want to know all about it send word to Dr. George L. Spinning, at 3454 Twenty-first street, San Francisco.

THE ANSWER OF DOUBT AND THE CHALLENGE OF FAITH.

A Sermon by the Rev. William Rader in Calvary Presbyterian Church, San Francisco.

Text, John 1:46: "And Nathanael said unto him Can any good thing come out of Nazareth? Philip saith unto him, Come and see."

Let us first be introduced to this man Philip. All we know of him is told us by John. He was a plain, devout man of a practical sensible mind. We read of his call and meet him again when Jesus was about to feed the multitude and asked where bread could be bought. Philip answered that there was no money with which to buy bread. He appears at a later time in Jerusalem. When certain Greeks would see Jesus Philip finds Andrew and the two take the Greeks to Jesus, who said, "The time is come when the Son of Man is to be glorified."

The last glimpse we have of Philip is in the upper room in Jerusalem, where as an intent listener to one of our Lord's great paschal discourses he interrupts him with a question and engages in conversation concerning the revelation of the Father. In the passage quoted as the text Philip talks briefly and to the point with Nathanael on Jesus as the Messiah. Nathanael gives his answer of doubt, tinged with prejudice, in the significant query, "Can any good thing come out of Nazareth?" This mean little town had never produced a great soul or won respect by a great movement or institution, and is remembered chiefly because the inhabitants once attempted to kill Jesus by throwing him down a hill. Observe, however, that Nathanael's mind was prejudiced rather than skeptical Prejudice is poisoned doubt. You may reason away a doubt, but prejudice is not easily influenced by argument, and Philip answered the whim of Nathanael by his pointed appeal to experience, "Come and see." Nathanael concluded that the origin of Jesus invalidated both his person and his message. He would deny that "great oaks from little acorns spring;" that the prairies of Illinois could fashion a Lincoln and give him to the nation as a man capable of being President of the United States. He would not believe that from the rocky fields of New England a Whittier or Emerson could spring and take their place in lasting literature. He could not understand how the little cabin of the Mayflower might be the birthplace of the constitutional liberties of a people, or how a Jesus might rise above and overcome the unfavorable forces of a humble environment.

Nazareth was in striking contrast to the academy in Athens, the schools of Hillel and Shammai in Jerusalem, and the university in Alexandria. It was incred-

ible to him that one should be strong enough to ascend the highest throne on earth from such an ordinary town in Gallilee.

Nathanael was ignorant of the fact that great men and measures have evolved from commonplace conditions. He had never seen the blood-red flower bloom on the eternal snows. He failed to grasp the power of those inscrutable agencies which produce a "Pilgrim's Progress" in the cell of Bedford jail, and led a group of path-finding fishermen from their nets along the shore, to the high places of the earth, symbolized by the stones in the Temple of Beauty. It is this answer of a passing prejudice, thus setting aside the person of Christ by an appeal to environment, and humble beginnings, that forced from the lips of the fluent but devout Philip the immortal challenge of faith, "Come and see."

What is involved in this challenge? It was not an argument. This is its power. He did not approach the prejudice of Nathanael by controversy. Had he controverted his derisive declaration uttered in fine scorn, Nathanael might have been lost to the apostolic circle. Controversy has driven many Nathanaels away from the church. It is ever true that

"A man convinced against his will
Is of the same opinion still."

Men are not won by burning them or arguing with them. Argument has its place in the economy of redemption, but it is easily abused and becomes a means by which men are alienated from the kingdom. It is not the highest means of persuasion, since it heats the mind, and the heated mind perverts the judgment. Philip was not the kind of a man who would argue such a proposition. There was but one thing for Nathanael to do, viz., "Come and see." This was a perfectly safe response. It involves a basic method of inquiry into the facts of religion, and puts the responsibility upon the investigator.

"Come and see." Do you have a question as to the flavor of the grape? Taste it. Do you entertain a prejudice as to the nature and grandeur of the sea? Come, stand upon the shore and see for yourself. Some things cannot be painted, or carved, or described in words. Do you doubt the power of electricity? Touch the current and feel the thrill. Do you wish to know the fierce power of fire? Thrust your hands into the red flames. Do you scorn the report that the Messias has spent his youth in Nazareth and that he was born in Bethlehem of Judea? "Come and see?" This was the impregnable position of Philip.

Nathanael accepted the challenge and did what every honest doubter will do—went to Jesus.

Whom did he find? First, he discovered to his satisfaction the Jesus of history. In this magnetic and magnificent man he found earth's greatest gentleman. He found a human being to whose physical beauty the artists have done scant justice. Jesus must have been fair to look upon. Physically he was the center of attraction. There he stood, the Christ of faith, robed in flesh, and submissive to the laws of the material world. And Nathanael marveled at his silent splendor; for was he not God in the flesh?

Second. He met the Christ of faith. It may not be an invidious comparison, for the sake of clearness, to think in this connection of Jesus as the Christ of history and of Christ as the Jesus of faith. The one describes the historic Messiah, the other the Messiah of faith. The one was limited to the organic laws of life, the other transcends the laws of the lower world and is unlimited, unchained, unearthly, divine, universal and transcendant—the Christ who is independent of Nazareth, the Lord of all. It was this being who was disclosed to the worshipful Nathanael as he stood transfixed in the consciousness that he had met the Christ who previously and before Philip brought them together had unlocked the noiseless portals of his soul, when he sat meditating under the fig tree. Jesus knew Philip long before Philip knew Jesus. Truth finds us before we find truth. Blessed are these fig-tree experiences which come when we sit alone and are susceptible to the holiest influences. "Before Philip called thee when thou wast under the fig tree I saw thee."

Observe the theological significance of this appeal. It is the logic of consciousness and involves the power of a spiritual experience, the uncaptured fortress of revealed religion. Christianity stands in indestructible security on what we experimentally know to be true. This is a far stronger defense than speculative doctrine or theological certainty. What we know to be true from experience counts for more in the evidences of Christianity than what we think or what we know others think they know. More and more am I personally convinced that feeling—the consciousness of truth working its way out in experience and demonstrating its moral value in conduct, is the logical basis of religion. When a man stands on that ground he stands on the rock. The interpretation of Jesus Christ through spiritual consciousness is the surest approach to the mighty mysteries of his sufferings and saving sacrifice. All the redemptive passions may be seen and felt in some limited degree in the life we live. The atonement, for example, is hard to understand when theories are considered. Attempts to explain the inexplicable are so futile; but we read of the gunner on one of our battleships plunging head first down a funnel of fire and smoke at a moment when something had to be done to keep the fire from the magazine, and thus save the ship and crew, we have some idea of vicarious sacrifice. When he achieves the work of salvation and is laid on the deck with the flesh falling from his bones, the very cross of Christ is made plain. The translation of the great passions of Christ into the practical terms of experience—this was the method of Philip, and it brought Nathanael to Jesus Christ, and what did he say? "Thou art the King of Israel." And he saith unto him, verily, verily, I say unto you, hereafter ye shall see the heaven opened and the angels of God ascending and descending upon the Son of Man."

Beautiful was this confession and answer between Nathanael and his Lord. The words fell like drops of honey on the head of the new disciple who had met the Christ.

Christ is independent of time and space, of Bethlehem and Nazareth. When the soul sees him it is enough. The woman found him at the well, Nicodemus at night, Zaccheus on the tree, the fisherman by the sea, and this guileless Israelite now stands face to face with the Messiah, who is Jacob's ladder in the flesh, and the angels ascend and descend in demonstration of the truth that Jesus Christ is the Son of Man and the Son of God.

God gives us always strength and sense enough for what he wants us to do; if we either tire ourselves or puzzle ourselves, it is our own fault. And we may always be sure, whatever we are doing, that we cannot be pleasing him if we are not happy ourselves.—Ruskin.

THE FOREIGN MISSION WORK OF OUR DENOMINATION.

H. Melville Tenney.

The Congregational Christian Endeavorers are looking for facts on the above theme for their meeting next Sunday, and we are glad to supply them.

The American Board of Commissioners for Foreign Missions, organized in 1810, with its headquarters in the Congregational House, Boston, Mass., is the agency for the carrying on of the Foreign Missionary work of our denomination. It has twenty missions now in operation—three in India, the Marathi, the Madura, the Ceylon; four in Turkey, located in Eastern, Western Central, and European Turkey; three in Africa, one among the Zulus, one in West Central and one in East Central Africa; one in Micronesia (including the Caroline, Gilbert, Marshall and Mariana islands); four in China, the North China, Foochow, Shansi and South China Missions; one each in Spain, Mexico and Austria; one in Japan and one in the Philippines, located at Davao, Island of Mindanao. Connected with these twenty stations are 1,329 out-stations.

To do the work of these missions there are now 569 missionaries enrolled, to which number might be added 52 American assistants not under appointment. Under the missionaries, or in co-operation with them, are 4,135 native teachers and evangelists. The value of this army of consecrated, trained helpers, drawn from the converts of the missionaries, is incalculable. The Board stands pre-eminent among missionary societies for the large use it makes of native workers.

Next to its native agency the Board considers its educational work as its leading feature. In fact without its numerous educational institutions such an extensive use of the natives would be impossible. There are today 18 colleges and 1,450 schools of lower grade. The total enrollment of pupils is 65,152. Consider what it means to bring such a number of carefully selected young men and women under Christian educational influences, and to be sending out thousands of graduates every year to carry Christ to their own people! Undoubtedly, in this work, the American Board is conducting the greatest educational enterprise of a missionary nature in the world.

The medical work alone would justify the expenditure of all the money contributed. There are today 70 hospitals and dispensaries under the Board, and last years there were treated over 300,000 cases. These medical missionaries deserve the highest praise, not only for their direct Christian influence and their gracious ministry of healing, but for their work in staying plagues, teaching sanitation and inculcating the laws of good health in the communities where they live.

Then there is the great industrial work. There were 13,000 boys and girls in these schools last year, learning such things as carpentry, masonry, blacksmithing, brickmaking, weaving, sewing and cooking. In many regions the entire standard of living is being raised through the industrial schools.

The literary and publishing work of the Board is extensive. Using 27 different languages, it prints millions of pages of books, papers, pamphlets, etc., for use in its schools, churches, hospitals and the homes of the people.

There are now 580 churches under the Board, enrolling 68,952 communicants. There were added last year 6,131 members. The adherents are reported as 132,417. There have been revivals in many fields and the evangelistic spirit is strong everywhere. It should be a cause for profound gratitude that every Lord's Day, when we are attending our home churches, the gospel is being preached by our representatives under the American Board in 1,943 places.

In such ways are Congregationalists endeavoring to evangelize the 75,000,000 of the earth's population assigned to us under the comity arrangement in force among the leading foreign missionary societies. The cost for the work last year, viz., $877,631.95, seems moderate when we consider the magnitude of the operations. We could name more than one university in in the United States whose annual budget is greater than that of the American Board. In this connection it should be kept in mind that the native churches, out of their poverty, contributed during last year the sum of $226,271. In two of our missions, Japan and Natal, the churches are self-supporting, and in all of our missions a large measure of self-support has been attained. Surely it is a privilege to help those who show such a disposition to help themselves.

The Endeavorers of our Pacific Coast District "endeavored" to aid this great cause last year after the following fashion:

In Northern California 32 societies gave (either directly to the American Board, or through the Woman's Board), $536.20; in Southern California, 24 societies gave $528; in Washington, 7 societies gave $44.50; in Oregon, 4 societies gave $58; in Idaho, 1 society gave $4.50; in Nevada, 1 society gave $5; a total of 69 societies gave $1,176.20.

Connected with the 476 Congregational churches in the district there are at least 400 societies, probably more. It is manifest that a great advance can be made in this part of their endeavor. May we not hope that they will "stir each other up," not only to "good," but to "better," and "best work," in the effort to fulfill their constant prayer, "Thy Kingdom come; Thy will be done 'on earth' as it is in heaven."

FOREIGN MISSIONS IN FRESNO.

W. N. Burr.

I rubbed my eyes the other day and looked out the window to assure myself that I was not a foreign missionary on foreign mission ground. Then I became a little more wide-awake than ever before to the fact that the nations of the earth have come to us, and we have but to open our mouths and speak to our neighbor if we would preach the gospel to people of other races than our own.

We were gathered in council at the First Congregational Church of Fresno to examine a candidate for ordination, and the candidate was a bright young Japanese, Mr. K. Fukunaga. We could easily imagine ourselves fellow-laborers together with the De Forests, the Pettees, the Greens, the Gulicks and others whose names are linked with Christian work in Japan. Sitting with us was Rev. H. K. Santikian, pastor of the Armenian Congregational Church of Fresno, and his delegate, Mr. Kaprichian. The Barnums, and the Riggses, and the Elys and others of the Eastern Turkey Mission did not seem so far away, after all. Egerland and Legler, pastors of the two large German Congregational churches of Fresno, were also members of that council. Just where they came from I do not know, but their speech suggested the Prague Mis-

sion, and we felt ourselves in touch with the Clarks and the Porters. The foreign missionaries who cross the seas do not have a monopoly of the privilege of touching foreign peoples to teach them the truths of the gospel. We have foreign mission work going on all around us.

Dr. R. A. Torrey, the evangelist, was also a member of that council. Dr. Torrey has preached the gospel in many lands, but here he finds the "many lands" coming together, and sitting down together before him to listen to his message. By the way, Dr. Torrey does not seem inclined to hide his denominational standing wholly, while engaged in general evangelistic work. I have been told that he thinks it better for an evangelist to let it be known that he belongs **somewhere**, and **where** he belongs. So Dr. Torrey, as a Congregationalist, accepted the invitation to this council, and was made Moderator of the council.

Now think of a young Japanese with Armenians, Germans and Americans sitting in council to examine him concerning his fitness for ordination to the gospel ministry, and Dr. R. A. Torrey asking most of the questions. It goes without saying that he would be questioned closely by the man who has positive convictions concerning the inerrancy of the Scriptures, and who believes what he believes "because the Bible says so," rather than because some theological seminary says so. But Mr. Fukunaga stood the test well, and without discussion the council voted unanimously in favor of his ordination.

On account of the meetings of the Torrey Mission it was deemed best not to hold the ordination service until the next Sunday morning, when it would take the place of the usual morning service at the First Church. As this is written by one who could not be present at the ordination service, some account of it will probably reach Pacific readers from another pen.

The work among the Japanese in Fresno is very encouraging under the lead of Mr. Fukunaga. Within the past year they have raised among themselves about fifteen hundred dollars, which has all been invested in church property. They have built a comfortable mission house, which contains accommodations for church and school work, and also rooms for lodgings. A church of twenty-five members has been gathered, five of whom united by letter, and twenty were new converts, uniting on confession of faith. This church is known as the Japanese Congregational Church, a branch of the First Church. Mr. Fukunaga will remain as pastor of the church, the California Congregational Oriental Mission aiding in his support. Dr. Pond, of the mission, was a member of the council, and gave valuable assistance.

Congregationalism is winning its way in Fresno. The First Church, under Pastor C. N. Queen, is taking on new life in all departments. The Armenian church is developing under Pastor Santikian, and the two German Congregational churches, under Pastors Legler and Egerland, are making rapid increase in membership, and now the Japanese Congregationalists are well started for work among the two thousand Japanese of Fresno.

The metropolis of Central California is alive religiously. The churches of all denominations are making themselves felt. And just now, under the lead of Dr. Torrey, they have thrown themselves into united effort for the winning of men from the ways of sin into the kingdom of Jesus Christ.

NOTES AND PERSONALS.

The Rev. H. H. Wikoff returned last week from his trip East, where he went to consult with the Church Building Society as to Pacific coast interests.

The Rev. O. W. Lucas will give the paper at the next Monday meeting of the Congregational ministers of San Francisco and vicinity.

Clean up! Clean up! The health boards are right in demanding a campaign against the rats. There is every reason for the belief that without it there would be an increase during the summer months of cases of bubonic pleague and a quarantine be declared against San Francisco and perhaps all the cities about the bay. However, there is no occasion for alarm. By proper effort the plague was stamped out of Manila, which has a tropical climate. It can be done here. Let every one do his part.

None of our old subscribers complain in that they are asked to remit two dollars in way of renewal while new subscribers get the paper for one dollar. Many of the remittances come in, of course, without any comment; but frequently there is comment of which the following from Seattle is a fair sample: "Enclosed find $2 to continue my copy of The Pacific for year 1908. It is worth the price, and I most cheerfully pay the two dollars, with a strong hope that the new plan will be so successful as to enable you to put the paper at the lower price next year—for the good of the cause."

The Rev. F. N. Greeley, who is in Los Angeles for a time, writes in a letter to the editor of The Pacific: "A strong, vital, evangelistic atmosphere is pervading this city, and the union of the churches in what has been known as the "Business Men's Revival Meetings" seems to have been fruitful in results. Many of the most prominent pastors have spoken on the streets, in the parks, from the city hall steps, and wherever they could touch the crowd. Dana Bartlett is doing a most notable work among the suffering poor, commending to the Roman Catholic Mexicans the spirit of a Christly Protestantism that cares for the needy body while it makes its appeal to the soul. Work here seems well-organized, energetic, fruitful!"

Saturday of last week the Fresno Republican stated: "One week of the Torrey meetings have ended and there is much evidence that he is creating a profound impression upon the community. The tabernacle was crowded to the door and goodly numbers stood in the rear through the entire sermon last evening. A crowded house at night and ten or twelve hundred in the afternoon indicate the drawing power of this celebrated preacher. From present appearances the tabernacle will be far too small to hold the people who will come next week." The Republican for last Monday said: "Sunday was a great day for the Torrey meetings. Fresno has never seen anything like it. They came in crowds for the afternoon and evening meetings, filling the tabernacle to overflow. Many were turned away at three o'clock, but in the evening they were turned away by the hundreds. There was no available space left in the seating of the tabernacle, and as many as 300 must have stood during the service. Then, just outside of the 600 feet of glass front many were seen standing. They wanted to see what

was going on if they could not hear." Concerning the evangelist the paper says: "Dr. Torrey keeps his hearers with him. They laugh at his wit and they cringe at his sarcasm; and they say 'amen' at his exhortations; but he never loses a man."

At the Wednesday evening meeting in the First Congregational Church of Berkeley last week the Rev. Dr. Hopkins spoke more in detail concerning his contemplated departure to enter on the pastorate of the First Presbyterian Church of Albany, New York. In deference to his wishes his resignation was accepted. It was made evident that evening that Dr. Hopkins is firmly of opinion that some one better able than he to stand the strees and strain of such a work as devolves upon a minister in charge of the First Congregational of Berkeley will better serve the cause here than he could do by remaining. The Albany church is a smaller one, and conditions are more settled there. Speaking concerning the Berkeley church that evening Dr. Hopkins said: "It has been called a hard church. Well, every large or promising church is, in one way if not in another. I have not talked much about the difficulties of this church, for two reasons. First, I do not object to a hard job. Second, its inspirations, its hopes and its successes so overwhelm all its difficulties! No man can find anywhere a church of better people. In importance there are few that surpass it—in importance of opportunities, in importance of its present service. I wish that the church might feel this very much more than I think that it does. Here are strong men in the business world, as strong as any church has. Here is the strength that comes from a large university element. Here is the strength that comes from the entire faculty of our theological seminary. Here are men who serve the denomination in other very important ways. Its influence is felt throughout the state and beyond. Where will you find a church quite like it? I do not know of one East or West."

HOW IT WAS DONE.

In the First Congregational Church of Oakland last Sunday 136 new subscribers for The Pacific were secured.

Saturday afternoon Mr. Brown placed one hundred copies of the paper in the pews of persons who were not subscribers, doing it himself, so as to be certain that they were rightly placed.

Sunday morning he spoke of the paper as an important medium of communication between the churches of the coast—such as no other paper is or can be. He spoke also of the wider influence it had given him and many other pastors, and would continue to give, by carrying their sermons and other articles to all parts of the coast.

The value of the paper to the churches remote from this great Congregational center about San Francisco bay was especially emphasized, along with the obligation on the part of persons surfeited with reading matter to support it for the sake of the people deprived of much of that fellowship which we have in this great center. Nevertheless the word was that the paper was worth far more than a dollar to anyone. Finally the church was told it was a frequent remark aroundabout that when it got under anything it went. Mr. Brown wanted the church now, he said, to get under this movement for The Pacific, and help to make it go.

They were told that cards and pencils were in the pews ready for their signatures, and when later the returns were in it was ascertained that they had gotten under to the extent of 136 new names.

We thought when word to this effect came to us over the telephone that afternoon of the words of sacred writ concerning the shepherd of the sheep: "The sheep hear his voice, and he calleth his own sheep by name and leadeth them out; * * * and the sheep follow him, for they know his voice."

What has been done in the First Church of Oakland can be done in every church on the coast. Let every friend of The Pacific read what we say elsewhere under the caption, "The Campaign for The Pacific," and act at once.

A word as to sample copies: We do not believe that they helped much, if any, in securing the 136 new names in the First Church of Oakland. The people believed what the pastor said; and when he had that belief he pressed the matter home immediately with cards and pencils and won handsomely.

To send out sample copies will delay the result. However, they will be sent whenever requested.

Among the Churches.

CALIFORNIA.

Fitchburg.—The needs for a new location and an enlarged building are growing all the while.

San Francisco, First.—The congregations are steadily increasing at about the rate of 35 a month. At the prayer meeting last week there were 46 in attendance.

Los Angeles.—The Rev. Dr. W. H. Day of the First Church began on Sunday evening, February the 16th, a series of addresses on Vital Problems of Faith, with topics as follows: Is Jesus Christ Divine? Is the Bible Inspired? Is Prayer Real? Is Sin Punished? Is there Atonement? What Is a Christian? These evening services will be under the direction of the Men's League.

Fields Landing.—The work is going on excellently under the leadership of the Rev. N. C. B. Smith. Congregations are of fair size. Six persons were received to membership at the recent communion service. Two rooms have been arranged in the rear of the church at an expense of $50 for the pastor to live in; water has been brought to the church and a new lighting plant is planned for at a cost of $100.

San Francisco, Green Street.—Twenty carpenters, masons and laborers have been employed upon the new church during the past week, and at present rate of progress the building will be enclosed and ready for plastering before the end of the month. Two rooms are already completed and have been occupied since the beginning of the year. As the building nears completion the ingenuity of the planning becomes more evident, and every part of the four stories and basement has been utilized for some very important branch of Christian service. The exterior is much

admired by the residents of North Beach. It is of a dark red brick laid in red mortar with brown terra cotta trimmings, of gothic design, all the details being of simple but effective character.

Saratoga.—On Sunday, February the 9th, the Saratoga Church took a step forward, which will rejoice the thoughtful on earth and the saints in glory. For a year a devoted daughter of John Brown has been assisting our Doctor Pond in practicing the principles for which the hero of Harper's Ferry laid down his life. Her night school has been a real school of Christ. Today, under the leadership of Mr. Oto of Pacific Theological Seminary, who interpreted sympathetically, and who himself joined the church, six young men and one bright little girl entered into covenant with Christ's people. The church has acted with characteristic carefulness and courage. All such services promise peace between the two great nations. Revs. J. C. Martin and E. S. Williams were permitted to share the honor of doing as the great head of the church approves; for Christ loves all and died for all.

San Rafael.—A memorial service in memory of the late Rev. W. H. Atkinson was held in the San Rafael church on Sunday evening, February 8. The meeting was presided over by Rev. Dr. Langdon of San Anselmo, who said that Mr. Atkinson was a good man, and illustrated from Scripture the fact that the highest tribute we could pay to any man was to say he was a good man. Resolutions adopted by the church to which Mr. Atkinson ministered for twelve years were read. Letters read from absent friends revealed his deep and tender nature and their sense of real loss in his death. A letter from the Rev. William Rader attested to the high esteem in which Mr. A. was held by his ministerial brethren and to his value in the councils of the church, as also to his painstaking performance of the duties of Registrar of the San Francisco Association. Rev. S. R. Yarrow spoke of the encouragement that had been given him in his ministry by Mr. A. Dr. A. T. Needham of the Methodist church Rev. E. Bradley of the Episcopal Church and a letter from Dr. James, formerly pastor of the Presbyterian Church, all testified in terms of high appreciation to the gracious influences of M. A. among the churches of San Rafael and to the community at large. The meeting was one of unusual earnestness and tenderness, attesting a sense of the spirit of self-sacrifice and of loyalty to the Master, which influence must abide to bring forth its fruitage. Noticeable among the audience were some of those who have recently left this church to join a new religious organization; one of these, with tears in her eyes, subsequently said to the writer, "I wish we had had an opportunity to say how dearly we loved him and how much he helped us."

NOTES ON CHRISTIAN ENDEAVOR TOPICS.

We are pleased in that we are able to announce that the Rev. Albert Palmer, pastor of Plymouth Church, Oakland, has consented to write notes on the Christian Endeavor topics for a time. These notes will begin next week.

The members of the Christian Endeavor societies will find of value in connection with the topic for next Sunday the article by the Rev. H. M. Tenney in this issue of The Pacific.

THE HOME

There's a race of men that don't fit in,
A race that can't stay still;
So they break the hearts of kith and kin,
And they roam the world at will.

They range the field and they rove the flood,
And they climb the mountain's crest;
Their's is the curse of the gypsy blood,
And they don't know how to rest.

If they just went straight they might go far;
They are strong and brave and true;
But they're always tired of the things that are,
And they want the strange and new.
—Robert W. Service, in The Spell of the Yukon.

THE SUNDAY NEWSPAPER.

What influence does the Sunday newspaper exert upon American life and thought? For one thing it undoubtedly promotes the increasing secularization of Sunday. The natural man is inclined to sleep late on Sunday, and by the time that he has completed his toilet and his breakfast, the church bells are ringing Will he heed their call? Perhaps. But there on his doorstep lies the Sunday paper, with its flaunting comic supplement and its fifty to one hundred pages of miscellaneous material. It offers itself with jaunty assurance as a substitute for church-going. It prints a picture of the ideal American family—the father tilted back in his chair, reading the news or the stock-market report; the mother absorbed in the fashions and bargain sales; the older children busy with the fiction, society gossip, theatrical news, and answers to correspondents, and the little boy or girl revelling in the comic supplement, puzzle page, or "cut-out" inset from which, with the aid of a pair of scissors, can be evolved ingenious cardboard constructions, squads of soldiers, or hideous masks. The picture is not exaggerated. It might be reproduced photographically in hundreds of thousands of American homes. Its counterpart may be seen in remote villages as well as in the cities and larger towns. A family which has saturated itself with the Sunday newspaper is in no mood for church-going, nor for any serious occupation. It is fit for nothing but amusement or sheer idleness. In some sections of the country a baseball game offers itself for the afternoon, and the theater—possibly under the guise of a "sacred concert," out of deference to some obsolete statute—for the evening. Or, in sections where the restraints of law or decorum forbid such diversions, social visiting employs what energy remains. It is not surprising that religious conventions discuss the problem of the "evening service," and that many churches solve it by giving up the service altogether, and others by arranging special musical attractions and announcing sermons on topics calculated to pique curiosity. American preachers who are charged with sensationalism are not so blameworthy as they seem. They are engaged in a desperate competition. To a man who wants to preach to full seats the first essential is to catch his congregation. He cannot offer comic supplements or portraits of stage beauties, and he has no prize coupons to distribute, but he may do something

by advertising sensational subjects. So the pulpit competes after its fashion with the Sunday newspaper by such topics as these: "The New Woman," "Popular Vices," "Missing His Chance," "Prize Winners," etc.

If the sensationalism of the American pulpit, especially in the cities, is deplored, it should be borne in mind that it has great provocation; and, moreover, that however grotesque the subject announced, the preacher, having got his congregation, does often contrive to convey to it wholesome and practical counsel on morals and even on religion. The beguiling title covers a serious and helpful purpose, and if some of the preacher's auditors have a vague sense that the sermon is not exactly what they expected, they may, nevertheless, get some good from it, in spite of themselves.—Frank Foxcroft, in Littell's Living Age.

LOVE AND JUDGMENT.

"I think Mrs. Hillis is the coldest mother I ever saw!" and there was considerable indignation in the way Mrs. Kerr expressed herself, and much more implied by the hugging and kissing she bestowed upon her two-year-old boy.

"Why, I have been of the opinion," Mrs. Ames replied, "that she was making an unusually lovely mother for one so young."

"And so she is, in many ways," the other admitted. "But when I was over there a few minutes ago, that dear little fellow of hers came to her side and reached up his arms to be taken. And what did she do? Just reached her head down coolly and kissed him, saying, 'Mamma cannot take you now. Run away and play with your blocks.' Why! I could no more have resisted those little arms than nothing in the world. That's why I caught Roger up and gave him such a hugging when I came in, and said what I did."

"Did Mrs. Hillis' baby seem satisfied with his treatment?" the visitor asked, with a good deal of interest.

"Yes, he seemed to be contented to go back to his play. He's a dear little fellow, anyway. I told her she need never expect to have another child as good as he is."

Meantime, Roger had been climbing all over his mother's lap and up on her shoulder. His hand was over her mouth half of the time trying to keep her from talking to her caller and attract attention to himself while he insistently asked for a cookie or piece of bread By the time Mrs. Ames arose to take leave, Mrs. Kerr was tired out and remarked:

"Dear me, I shall be glad when Roger is old enough to teach how to behave himself. I'm going to begin when he is three."

Fifteen months later Mrs. Ames was again calling on her friends. She had been enjoying a conversation with Mrs. Hillis for some ten minutes, when she heard the sound of small feet, and Roger, not quite three years old, came quietly into the room and sidled up to his mother.

"I fink it's 'portant," he said soberly, in a low tone.

His mother turned to see a finger held toward her from which the blood was trickling. Mrs. Ames saw the instant flush of anxiety as she caught the little hand in hers, but noticed that it was followed by an effort at self-control as she saw that the finger had merely been pricked by a splinter.

"Yes, dear, this is important," she replied, kissing the finger. Then she excused herself while looking up a bandage for the wounded member. When it was wrapped up another kiss was bestowed and the little fellow went to his play.

"What did he mean by saying that it was important?" Mrs. Ames asked, curiously.

"Why, I teach him not to interrupt me when I have callers, unless it is for something important. You see, he understands. Of course, the scratch amounts to nothing, but it was really important to him."

Mrs. Ames next called on Mrs. Kerr. Roger was in the rear of the house when he heard the bell ring, and by the time the visitor was admitted he had raced through the rooms and reached the front hallway. As soon as his mother was seated he brought a broken wagon to her and demanded its repair. She interrupted the conversation to give him instructions in behavior and finally she got him to put away the toy. Then he insisted on being taken in her lap, and to keep him quiet so she could converse this was done. He sat still for a few seconds only, then put his hand over his mother's mouth so she would listen to what he had to say. Mrs. Kerr was mortified, excused herself to take him out of the room for correction, and apologized when she returned.

"I don't know what is the reason," she said, in perplexity, "but I seem to be making a failure with Roger. He is no trouble at all when we are alone, and is as mannerly as need be, but the moment I have a caller he just goes wild and acts as if I never tried to teach him anything. He is a little past three now, and certainly I have begun young enough. Don't you think so?"

"Well," Mrs. Ames replied, guardedly, "when a child as bright as Roger receives much attention as a baby, in the presence of visitors, he will continue to expect it. One's love must be tempered by judgment."—M. W. Foskay, in Western Christian Advocate.

PLAYING THE CRITIC.

"Oh, dear! I wish you weren't always seeing something about me to criticise," I heard a young lady say to her mother, a short time ago. The remark awakened a train of thought as to whether the generality of people are not more prone to blame than to praise. Good deportment in the young seems to be regarded as a matter of course, not worthy of special comment, while a slight lapse in conduct or manners is sure to receive a just amount of censure.

There is a homely old saying I remember to have heard my grandmother use, which ran thus: "When I did well, I heard it never; when I did ill, I hear it ever." If we stop to consider, there is a world of truth in this quaint proverb. We are, as a general thing, more ready to remark upon the faults of our friends than we are to discover their virtues, perhaps from the fact that the faults ae so glaringly apparent that the virtues remain concealed until we begin a systematic search for them.

But why should we deem it necessary to discuss the shortcomings of those we meet in our daily walks, when we might just as well pick out some bright little virtue which would more than atone for that which is amiss.

"Elizabeth has acquired such a habit of scowling lately that it is really spoiling her looks. She has fine eyes, but this ugly scowl greatly mars their beauty," a friend remarked recently, in speaking of her young

daughter. "I am constantly reproving her, but it does no good whatever—the scowl remains."

"Do you ever tell her that she has fine eyes?" I asked.

"Tell her? No, indeed! I wouldn't tell her for the world! It might make her vain."

"You tell her of her faults—why not mention her good points as well? Perhaps the mere fact of knowing that other people think her eyes worth looking at might bring about the result you so much desire. If we have a good trait or feature, and are made aware that others have observed it, we are very apt to give it special attention."

"You have given me a hint which I shall endeavor to profit by," was the hearty response.

I happened to meet Elizabeth and her mother at a social gathering several weeks later, and as is natural after we have been made aware of any little peculiarity in a person, I somewhat closely scrutinized Elizabeth's face. "She certainly has beautiful eyes," I assured myself. But where was the frown? A smile must have chased it away.

Elizabeth's mother observed my scrutiny of her daughter's face, and laughingly remarked: "I followed your advice, and it is working wonders."

Try this method, mothers, teachers, friends, if only for the good it will bring into your own life, to find that for which we are looking, but it is pleasanter and more profitable to look for virtues, as in searching for them faults often escape our notice.—American Agri-

Young People

AUNT PENELOPE'S CAKE.

Teddy was sitting on the back doorstep trying to make up his mind whether to play Daniel in the lions' den, with Bose for the lion, or Robinson Cruso, with Timmy Jones for his man Friday. He was wondering, too, if the days here at Aunt Penelope's were not at least twice as long as they were at home. What would he not give to see papa, mamma, Nell and Margie, to say nothing of Dick and Tom? The thought of them was too much for him; and though he would never have owned it, his blue eyes completely overflowed.

"Hannah," said Aunt Penelope, coming into the kitchen, "you may stone some raisins and cut up some citron. I think I'll make some loaf cake this morning."

Teddy rubbed his eyes briskly with his jacket sleeve and listened eagerly.

"Mr. Kent is coming to tea. You may make custards and biscuits, and some time in the course of the day you may bring up that jar of strawberry preserves."

Teddy's face fairly shone. If he had a weakness, it was strawberry preserves and loaf cake. As for Hannah's custards, they were not to be equaled anywhere by anybody. It wasn't so bad having to stay at Aunt Penelope's, after all. At any rate, he would wait until tomorrow to see the folks at home.

"I declare!" said good Aunt Penelope an hour later, going into the pantry; "I never saw a handsomer loaf cake in my life, though I do say it, as shouldn't."

As for Teddy—why, having at length decided upon playing Daniel, was busily engaged digging a den—his mouth fairly watered at the delicious odor wafted out to him. "It'll be an awful long time till night," he sighed. "It 'most seems as though I couldn't wait."

"O Miss Penelope, do come **quick!**" cried Timmy Jones, rushing into the yard just then. "The baby's took with a fit, and mother's off washing!"

Miss Penelope left her cake by the open window, picked up her sunbonnet, and ran, calling to Hannah to follow.

For a few minutes Teddy continued his excavations. Presently, however, he paused. "I should like," he said to himself, "to know if that cake **looks** as good as it smells."

So accordingly he stood on tiptoe, turned the slats and peeped in. It certainly did look very delicious, though he could not really get a good view of it.

Somehow he had lost his interest in Daniel. "I'd like to see how it looks near to," he said, after another short pause, "and I'm very thirsty for some milk. I wish—I had a little piece—just a little, teenty-tonty piece, 'cause I'm homesick. There'll be plenty left, and maybe Aunt Penelope was going to give me a piece when Timmy came for her. She'll be real disappointed if I don't have it." He sighed, full of sympathy—for Aunt Penelope, of course.

"Why Hannah Jane Smith! did you you put away my cake?" asked Aunt Penelope.

"No, ma'am; I didn't touch it. Haven't even seen it since you took it out of the oven."

"But I left it by the window. I was just going to put it in the cake-box when Johnny came. Where can it be?"

"Tramps!" said Hannah in a horror-stricken tone. "It's a mercy we was not here, as they might have murdered us. And they've taken some milk, too," she added, spying the empty glass.

"Dinner's ready and on the table," said Hannah.

"Where's Teddy?" asked Aunt Penelope.

"I'm sure I've not set eyes on him since breakfast."

"Where can the child be?" said Aunt Penelope, now thoroughly alarmed.

They called and called; they hunted the house, barn and neighborhood all over; they looked down in the well and up on the barn ridgepole, and in every other imaginable and unimaginable place—but no Teddy was to be found.

"It will break his mother's heart," sighed Aunt Penelope.

Hannah was on her way up the garret for another search, when, noticing the storeroom door open, she stopped and looked in. There, in the farther corner on a pile of comfortables, was Teddy.

"You needn't bother 'bout me," he said briskly. "I was tired, and my head ached. You better go down and eat your dinner without waiting for me, 'cause I ain't a bit hungry."

"Miss White," called Hannah, "I've found him, and it's my belief he's going to be sick. He looks fevery, and says he don't want his dinner; and it's serious when boys of his age don't want that."

Aunt Penelope came up with all possible haste. "Dear, dear me! What can it be? I didn't know there was scarlet fever or anything about here except Baby Jones's fits, and those ain't catching."

"You needn't bother a bit a bout me," said Teddy very earnestly. "My mother doesn't when I'm sick; she just lets me 'cuperate, she says."

But Aunt Penelope preferred to know about it. "Teddy," she exclaimed as she took his rather grimy

and very sticky hand to find his pulse, "Teddy, what have you been eating?"

Teddy looked up at the ceiling, down at his copper toes, over in the corner—everywhere but at Aunt Penelope.

"Teddy," she almost gasped, "did you eat my cake?"

"I—you said it was beautiful, and—I wanted to see—I fought—you know—you'd want me—to have some, 'cause I was so homesick—and I kept a-thinking—and—it went pretty fast before I knowed it," sobbed Teddy. "But I didn't eat it all," he added, taking from the depths of his pocket a very small, very crumpled piece of cake.

Aunt Penelope turned round and looked at Hannah, and Hannah looked speechlessly at Aunt Penelope.

"A loaf of cake! He'll die!" said Aunt Penelope.

They took him downstairs, soaked his feet in boiling water—as Teddy affirmed—gave him ipecac, castor oil, and tea of every kind in the house above while waiting for the doctor. But he did not die, though mamma said afterwards, laughing until the tears ran down her cheeks, that it was not Teddy's nor Aunt Penelope's fault. Teddy certainly did not "'cuperate" much from that sickness, and from that day to this Teddy has never once tasted a bit of loaf cake. Indeed, he objects to the very sight of it.—Frank E. Sweet.

DON'T GIVE UP.

If you've tried and have not won,
  Never stop for crying;
All that's great and good is done
  Just by patient trying.

Though young birds, in flying fall,
  Still their wings grow stronger;
And the next time they can keep
  Up a little longer.

Though the sturdy oak has known
  Many a blast that bowed her,
She has risen again and grown
  Loftier and prouder.

If by easy work you beat,
  Who the more will prize you?
Gaining victory from defeat,
  That's the test that tries you.

—Phoebe Cary.

Kindliness is the true wealth of the mind, and I beg you to keep it in your heart as a priceless treasure.—Giusti.

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HONEST WORK.

For one to live up to his convictions is to awaken opposition, for you are sure to cross somebody's pass. The apostle well said, they who will live godly, righteous lives must suffer persecution. We see the truth of this statement every day. Those we expect better things of impugn our motives, misconstrue our actions, and misinterpret our words, as well as the spirit in which we perform our work. Owing to these things many are discouraged, and abandon their work for God and humanity as a hopeless task. Such persons are weak in faith. What they think to be insuperable, if challenged by a living and indomitable faith, would invariably yield, and victory would perch upon their banners. Of course, such persons counted the cost before they entered the arena; being nerved with a holy ambition to succeed, they claim the promises of God, and put on the armor with dauntless courage and are clothed upon with a giant's strength, and face their foes devoid of fear and ask no quarter. They attack and defy the combined powers of earth and hell, and by God's help they push the battle to the gate with a heroism which knows no defeat, saying: "If God is for us, he is more than all that can be against us." Conscious of their integrity, they dare to do right, though it may cost them no little sacrifice. The greater the struggle, the greater the triumph. No man who knows himself, however strong his arm or unflinching his courage, dares to go into the fight depending solely upon himself. God must be the strength of his heart; high and holy impulses must govern his actions, and humility must be the crowning virtue, the cardinal principle of his life. —Philadelphia Methodist.

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